CATHOLIC ·ACTION·

ol. XVII, No. 4 April, 1935

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April Study Topic:

"World Problems in Relation to Family Life"

Resignation of Archbishop Hanna
Lay Leadership in Catholic Groups
Lending Libraries and Bookshelves
Peace Pronouncements of U. S. Bishops
Good Friday Observance

Our Common Catholic Interests:
Catholic Action Drive of Knights of Columbus Merits Universal Support—Bishops, Noting Film Improvement, Call for Continued Vigilance—Heroic Work of the St. Vincent de Paul Society

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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is -- What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*
PRESS—Serves the Catholic press in the United States and abroad with regular *news, feature, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVII, No. 4 APRIL, 1935

OUR COMMON CATHOLIC INTERESTS

Catholic Action Drive of Knights of Columbus Merits Universal Support

WITH the paternal blessing of His Holiness Pope Pius XI, the Knights of Columbus 1935 Mobilization campaign was formally launched in New York City on March 17, last, inaugurating an educational and membership campaign among 2,500 Knights of Columbus councils in every one of the 48 states of our nation and in Canada in behalf of the program and principles for which this outstanding organization of the Catholic laity has worked since its inception and for which it stands today. Supreme Knight Martin J. Carmody, speaking with other K. of C. officials on the coast-to-coast broadcast inaugurating the drive said:

"I have the honor to speak to 500,000 Knights of Columbus of the North American Continent and to approximately 5,000,000 Catholic men, not members of that society. I speak also to all those millions of men and women of all faiths who earnestly wish and pray for the extension of God's kingdom on earth, that social justice, righteousness, good-will, peace and happiness may expand and abound everywhere."

Mr. Carmody then proceeded to state the purposes of the order at its founding fifty years ago—to provide an answer to the normal man's instinctive longing to regather with others of his kind, to look to his brother man for a helping hand, and, in his turn, to extend it.

"Looking, therefore, from this point of view," Mr. Carmody said, "the Knights of Columbus Mobilization for Catholic Action is a timely and necessary movement. We have chosen to call it a 'mobilization' because that word alone is exactly descriptive of our program and purpose, combining as it does the two ideas of gathering and of movement.

"We are engaging in an intensive effort to gather up and unify all our forces and resources not for purposes of display nor for what gratification we might gain from the contemplation of our own magnitude, but rather that the Knights of Columbus may have the strength, the man-power, worthily to discharge the multitude of obligations that the demands of the times place upon it and upon all organizations similarly dedicated to the service of Church and Country."

Explaining the service rendered by the order, Mr. Carmody said:

"The Knights of Columbus performs a continuous service to every community in which it exists by the fraternal benefit system which it has perfected and which protects the dependents of its members against want. The 2,500 councils of the Knights of Columbus have rendered inestimable service to their communities in maintaining free beds in hospitals, by instituting and cooperating in patriotic movements, in contributing in a thousand ways to community welfare. The relief work of the order is well known—especially well known and gratefully remembered in those localities that have received its prompt benefits after storm, flood, fire or other major disaster.

"These are a few of the things that have occupied the attention of the Knights of Columbus in the past. What the grand total

would be if they were added up through the fifty-three years of the order's existence, neither I nor anyone else knows. But we know this: wherever and whenever the Knights of Columbus have perceived an opportunity for service to Church or country or community or to their fellow man, that service has been rendered to the best of their ability and to the full extent of their means.

"All the good work that the order has placed in the record has been made possible by organization. Individuals, well-disposed and, what is equally important, well-endowed financially, could have carried out some of these projects, but the number would necessarily be small in comparison to the total produced by organized effort.

"The present need for services such as the Knights of Columbus have rendered in the past is so apparent and so pressing that our Mobilization for Catholic Action is a natural and necessary reply to the challenge of the times. It is to be an international campaign to rally Catholic man-power, to reenergize our half-million members to a new conception of and consecration to the causes of the Church and every other worthy enterprise of the world in which we live."

This magazine bespeaks wholehearted and effective response of all members of the laity eligible to join this great Catholic fraternal organization, so frequently commended by the highest ecclesiastical authorities, to its appeal for an increased membership and a more vitalizing participation in the world-wide program of Catholic Action.

We have only to note for the benefit of our readers, as simply one proof of the Knights of Columbus' interest in Catholic work, the $19,000 given in the past five years to the support of the Catholic Hour, sponsored by the National Council of Catholic Men. This practical interest is typical of the loyal and unfaltering support which the Knights of Columbus have always given to bona fide Catholic work.

May the K. of C. Mobilization Campaign realize every objective of its promoters and may this sterling and militantly Catholic organization prosper in years to come in accordance with its outstanding merits, bringing its beneficent corporate influence to the great causes to which the order has dedicated its existence and energies for more than half a century.

Bishops, Noting Film Improvement, Call for Continued Vigilance

IN a recently issued statement, signed by members of the Episcopal Committee on Motion Pictures, gratification is expressed at the marked improvement which has taken place in recent months in the moral tone of screen entertainment. The statement stresses, however, "the necessity of constant vigilance if the evil film is to be permanently banished," and urges the continued and united support of "the unnumbered thousands of those not o the Catholic Faith who have joined in concerted actio against the menace of the immoral cinema." The com mittee expresses its thanks to all who have aided b their cooperation, especially to the editors of Catholi newspapers and magazines for the valuable informa tion and guidance supplied their readers.

The statement, which is signed by the Most Rev John T. McNicholas, O.P., Archbishop of Cincinnati the Most Rev. John J. Cantwell, Bishop of Los Angele and San Diego; the Most Rev. Hugh C. Boyle, Bisho of Pittsburgh, and the Most Rev. John F. Noll, Bisho of Fort Wayne, follows in full:

"The Episcopal Committee on Motion Pictures i gratified to receive reports from many sections of th country of a marked improvement in the moral char acter of the films released since July, 1934. At tha time the leading producers pledged themselves, through their association, to a strict self-censorship which would prevent further offense in those matters commonly conceded to be contrary to morality and opposed to the public interest.

"The episcopal committee from the beginning felt that in protecting the public from offensive motion pictures reliance was not to be placed upon censorship and the control of trade practices by legislation, or any other seeming short-cut to a clean and wholesome screen.

"Two considerations seemed clear to the committee: First, that it was not within its scope to tell the industry how to make pictures, nor to encourage any group which felt that it had this responsibility. It believed, rather, that the industry itself should be made to realize its duty to the public, and the necessity of discharging that duty not only in a negative way, by not offering films calculated to lower the moral standards of the people, but in a positive way by producing only clean and wholesome pictures. Secondly, that public opinion must not only be aroused against salacious motion pictures, but that continued interest must be manifested in the character of the films released by the producers. Every community has been encouraged to criticize fearlessly pictures that offend against morality and decency.

"The committee expresses its thanks to all who by their cooperation have helped to bring about this moral betterment of the cinema. It is heartened by reports of the substantial progress made, and gratefully acknowledges the splendid support that the Legion of Decency has received from many sources, including the general press of the country. Particularly valuable has been the enthusiastic cooperation of the Catholic newspapers and magazines, which by informing and guiding their readers have contributed in no small measure to the success of the campaign for clean films.

"While real encouragement has been given to all forces working for a wholesome screen by the improve-

nent in the moving pictures during the past months, he committee cannot lay too great stress on the ne- essity of constant vigilance if the evil film is to be ermanently banished. Pictures which are subversive f morality should be vigorously denounced every- where and should not receive public support. On the ther hand, clean and wholesome films that have merit s entertainment or instruction and conform to the tandards of Catholic morality should receive the pat- onage to which they are entitled.

"The episcopal committee urges the continued and nited support, not only of Catholics, but also of the nnumbered thousands not of the Catholic Faith who ave joined in concerted action against the menace of he immoral cinema. This is necessary, that the ground ained may not be lost."

Heroic Work of the St. Vincent De Paul Society

THROUGHOUT the prolonged period of the depres- on with its widespread want and suffering the Church the United States has had to call constantly upon the faithful everywhere to contribute to the limit their thought, effort and financial support to the care and relief of her afflicted mem- ers. The times have put our Catholic charitable gencies and organizations to the supreme test, but one which they have responded in noble manner. Stand- g out gloriously in this splendid record of service is e work of the St. Vincent de Paul. Figures pub- shed some time ago show that last year the society pended in the United States $6,000,000 in various lief activities. In this work, 31,000 Vincentians ac- vely participated through 2,494 conferences. Some ea of the material aid given by the society may be d by quoting from the annual report of George J. illespie, president of the Superior Council of the nited States. A total of 148,303 families were as- sted by the 2,211 councils that furnished reports. endering this aid entailed 1,584,570 visits to families d 84,207 visits to institutions. Employment was cured for 15,844 persons and 1,784 individuals were rnished transportation to homes or relatives in other ies.

Spiritual aid was furnished as follows: Irregular arriages validated, 2,536; baptisms arranged, 5,286; ildren induced to attend parochial schools, 11,072; il dren induced to attend Sunday school, 11,971; per- ns brought back to the practice of their religious ties, 7,744; religious books and articles distributed the poor, the sick in hospitals, and inmates of isons, 11,751,445.

In addition to the foregoing, Mr. Gillespie listed hong the various special works maintained by the par- ular councils in the United States the following, as ven in the reports of 37 conferences: Emergency as- tance to families; hospital and institutional visita- tion, bringing to the inmates material and spiritual assistance and Christian burial where necessary; summer country vacations for the children of the poor; Big Brother work; placing orphans and abandoned dependent children in free foster homes; probation work in behalf of juvenile delinquents; work for Catholic seamen; cooperation with civic organizations whose objects are the common good of the community and its citizens; other special activities needing aid, such as boarding homes for working boys, homes for aged men, free employment bureaus, etc.

The mere mention of these various activities shows how far-reaching and how valuable is the work this great society instituted by Frederic Ozanam through the inspiration of the life of St. Vincent de Paul. It is no wonder that our Holy Father, Pope Pius XI, viewing this and similar accomplishments by Vincentians throughout the world, could so warmly commend and bless their work.

"Nothing could please us more," said the Supreme Pontiff writing to the president general on the occasion of last year's meeting in Paris, "especially in the very distressing conditions of the present hour, which mark within the bosom of the Church the ever-increasing progress of this beneficent evangelical charity, which does not cease to open its eyes to all miseries and to cause to be felt its helping hand to all the needy and afflicted of the world.

"But it is indeed consoling to be able to point to the large part which is due in this activity to the conferences of St. Vincent de Paul, the whole life of which is entirely in the exercise of charity and the members of which throughout the world are eloquent affirmations of that which forms the very substance of the gospel and also are living testimonials of the marvelous vitality of the Christian principle of the universal brotherhood. It is above all this vitality which makes the world attentive to the religion of Jesus Christ; and the interest that the press and the people are even yet taking in your centenary fetes is a new evidence to you of the importance of your mission in the eyes of civil society as well as in the great Catholic family for which you represent almost everywhere the ideal of mercy and compassionate charity."

The foregoing comment has been prompted by the receipt of a letter from a long-time reader and friend of CATHOLIC ACTION, Alphonse J. Ohligschlager, president of the Particular Council of Louisville, Ky., forwarding the latest annual report of his organization. The report, which carries the congratulations of His Excellency, Bishop Floersh, is indeed a model in every respect.

It is, on the whole, indicative of a very high standard of work. Our congratulations go to the Louisville Council as well as to Vincentians everywhere laboring with so much zeal and success in what is perhaps today's most urgent field of Catholic Action.

Good Friday Observance

By
Edward J. Heffron
Executive Secretary
N.C.C.M.

GOOD FRIDAY, which comes this year on April 19, will be commemorated both here and throughout the Christian world in the traditionally solemn manner which Holy Mother Church has followed throughout the centuries. Perhaps the most popular form of observance in the United States will be that of "The Three Hours' Agony Service," introduced in the United States for the first time on Good Friday in the year 1818. A letter, still preserved in St. Louis, written under date of April 2, 1818, by the Blessed de Andreis, then stationed at the old St. Louis Cathedral, to Bishop Rosati, announced that the service had been carried out that year in every detail and "in a magnificent setting." Father de Andreis had been familiar with the devotion both in Rome and in France, and had himself brought it to St. Louis, which was then only a trading post.

Another popular form of observance originated more than 35 years ago in San Francisco, where it is still continued on a considerable scale. It is the practice of having all business houses and industrial plants close from noon until three o'clock. In the intervening years the custom has spread to many other cities, especially prominent among which is Detroit which boasted the first 100 per cent closure. Other places where the observance has been particularly successful are Dubuque, Iowa; Fort Wayne, Indiana; and St. Louis, Missouri. It has also been tried with no little success in New York City; Tiffin, Ohio; Grand Rapids, Michigan; Indianapolis, Indiana; Scranton, Pennsylvania; Minneapolis, Minnesota; Denver, Colorado; Toledo, Ohio; Cleveland, Ohio; Milwaukee, Wisconsin; Charleston, South Carolina; Baltimore, Maryland; Fort Dodge, Iowa; Petaluma, California; Lawrence, Massachusetts; Lansing, Michigan; Woonsocket, Rhode Island; Middletown, New York; and Lebanon, Pennsylvania. Undoubtedly there are many other places, unknown to the writer, where Good Friday observance is equally well carried out.

THE HOLY NAME SOCIETY has been particularly active in promoting this form of devotion and the Knights of Columbus have likewise done a great deal. Both of these societies, for example, cooperate in the spectacularly successful observance in Detroit. The Holy Name Society inaugurated it there in 1917, and the Knights of Columbus soon joined in. In 1922 Judge Joseph A. Moynihan, who is at present a member of the Board of Directors of the National Council of Catholic Men, wrote a letter in behalf of the Knights of Columbus to all councils in the state urging that they promote similar observances locally.

The Dubuque Archdiocese furnishes another outstanding example. There the Dubuque Deanery Council of the National Council of Catholic Women, at the request of Archbishop Beckman, brought about a city-wide observance of the *Tre Ore* which the Archbishop described later in an open letter to the citizens of Dubuque "as a magnificent demonstration of religious and civic cooperation." The practice has now extended throughout the archdiocese.

The success of this undertaking depends entirely upon the thoroughness with which it is prosecuted. In planning the observance the business sections in most cities are divided up and a portion thereof assigned to each one or two members of the society fostering the movement. These members then call upon every business man in that block, or portion thereof, as the case may be, urging the observance upon him. Placards announcing "This Store Will Be Closed From Noon Until Three O'Clock on Good Friday," or bearing some similar legend, are offered free of charge to the business man who agrees to cooperate.

THE latest form of devotion is that of outdoor Stations of the Cross, a custom commonly in vogue in many of the Latin countries of Europe for centuries past. The particular form which this devotion has taken in this country, however, is that first employed by the Catholic Evidence Guilds in England. Two platforms are set up adjacent to each other in a public park or on an open lot, and as a layman holds the Stations (taken from some neighboring church) successively aloft from one of the platforms, a priest, standing on the other, leads in meditations and prayers. This form of devotion made its first appearance in this country simultaneously at Baltimore and Washington, where it was begun by the local Catholic Evidence Guilds in 1933.

Good Friday is a legal holiday, according to information at hand, in Connecticut, Delaware, Florida, Louisiana, Maryland, Minnesota, New Jersey, Pennsylvania, and Tennessee. In 1933 a bill patterned after that in force in Minnesota was introduced into the legislature of the State of Washington, but lost by a vote of 25 to 17. This year, a similar bill has been introduced into the New York State Legislature.

The National Council of Catholic Men, in its February *Monthly Bulletin,* urged all affiliated societies to "procure some kind of special local observance of the *Tre Ore,*" and it is itself cooperating in the devotions of the day by presenting a special program of the Catholic Hour on Good Friday night, as announced on Page 13 of this issue, when the Very Rev. Msgr. Fulton J. Sheen will bring before his vast radio audience the significance of this solemn anniversary.

LAY LEADERSHIP *in* CATHOLIC GROUPS

HOW often have we heard stressed, in connection with the Apostolate of Catholic Action, the need for lay leadership! Not always, however, is all that is implied in the term fully understood—even by those who would serve as leaders. In the accompanying article, which is well worth the careful consideration of our readers, Mrs. Clapp, one of the original members of the Committee on Family and Parent Education of the National Council of Catholic Women, discusses a number of interesting aspects of her subject: Meaning of the term "lay leadership," qualifications required, duties involved, advantages and disadvantages to clergy and laity, etc. Her conclusion is: "Lay leadership in Catholic groups is not only desirable but necessary; that the opportunities for good are so unusual and promising that they become a demand for action."

By Mary Brennan Clapp

THERE is no doubt in the writer's mind as to the desirability of lay leadership in Catholic groups.

In professional circles the term, "lay," means n-professional. In the parish vernacular of any re-ion it means non-clergy. In our consideration of it re it must carry both meanings, since our clergy are ofessional, some of our laity are professional, and all our laity are non-clergy. By "lay leader" then, we an a leader who is not a priest or a member of a igious order or a practicing professional trained-in-dership courses such as are given in schools of social vice and training colleges for teachers, etc. Also must include under the term those men and women o may have at some time received such training and rhaps practiced professionally, but later turned from at vocation to another which constitutes a career but s not so far been formalized into a profession.

Lay leadership carries with it certain disadvantages ich may under given conditions amount to dangers. iefly they are—that the lay leader may in over-nfidence attempt to give specialized information and erpret it wrongly; that the lay leader may attempt solve a problem which seems clear to him only be-use he is unaware of all the implications; that the leader may not be able to keep an egotistical and gressive group member from dominating a meeting d limiting the discussion to his own expression of inions, thus making the study dangerous because complete.

A LAY leader's statement that because sun-baths are good, children should stay in the sun all the ne, illustrates the first danger. Dunsany's fable of e hen who went down the road a bit and returned to l the flock what the world was like, illustrates the second. And the old circumstance of the six blind men and the elephant is a six-ply example of the third danger, where a number of misinterpreted partial truths do not make a whole truth and no one present learns how to behave towards elephants.

These dangers may be removed, respectively, by calling in specialists to interpret specialized material; by bringing the experience of a large group to bear on a problem and consulting the printed material available on the question; and in the third instance by holding firmly to the ideal of group discussion which demands not only that each member consider the right of every other member to speak, but that each member exercise his right, and, if the evidence still seems over-opinionated, by calling on some outside authority for further discussion.

THE advantages of lay leadership are two-fold—to the clergy and to the laity. It seems in Catholic history that the laity have ignored the question of adult education and let it rest unprovokingly on the shoulders of the clergy and the teaching orders. There it has become a burden, to bear and to behold, while in truth it is rightly a natural and happy activity of normal adulthood. Perhaps the spread of education to all classes was necessary before this situation could be appreciated. Perhaps the full possible value of a clergy such as ours could not be imagined until some understanding grew of how much they are prevented from doing by what the laity are not doing. What rich results might come from a concerted effort to relieve them of a lay duty and release their efficiency for that particular phase of leadership in which, without question, they are specially equipped to excel—the phase of research and advisory interpretation!

NO PASTOR who fulfills the manifold requirements of his position has time and strength to be a group leader in person. But relieved of the routine of assembling, fusing, and self-starting a number of groups, there must be released in him a very precious energy for spiritual insight and wise direction of the impulses that group acquaintance and dicussion engender. This would be equally true of the stimulating assistance to be received from outstanding women in the teaching orders who can give so much in the great cause of Catholic Action if the laity spare them those duties which the laity should or can perform, and turn to them for the more specialized assistance which their state in life makes it possible for them to give. There is no need to fear disadvantages of lay leadership in Catholic groups if this means of professional guidance, ready and adequate in the Church, is rightly used—that is, if it is spared the unnecessary effort of doing the laity's thinking and is free to stimulate and evaluate what the laity should enjoy doing for themselves.

Nowhere in any organization is there a body of minds trained as are those of the Catholic priesthood. And to what unnecessary strain are we subjecting those minds! Enthusiastic, active, eager for their proper material, they must lose their special aptitude, their alertness, their remembered discipline if they are not allowed time and opportunity to continue some specialization. Sanctity persists and even increases, but should it fail to receive the returns of those other endowments that make it more immediately felt in this contemporary life?

THE advantages to laity and clergy are, of course, inter-active. A little thought will make plain the effect of the foregoing possibilities on the laity. There are other considerations also. If education is not merely a matter of information, but is a development of ability to reason and evaluate, then the justification of education is the continued exercise of this ability. We are taught that God made us to know Him, to love Him, to serve Him in this world and to be happy with Him in the next. There are many ways and degrees of knowing God. That one which is open to all normal persons is to know His works. This is the great purpose of education, deeper than the impersonal curiosity of the real scientist, more direct than the concentration of the artist, ground to stand on for the honest agnostic, and warmth and light for the soul that knows its way to Him.

Today we like to feel that the opportunities for education do not end with youth, that life stretches on in spite of hardship, cares, or frustrations, one long, unbroken road to learning. The wonder of life surrounds us. We may lose all other opportunity, but so long as we have mind and a few of the senses not too much impaired, that wonder endures and entrances.

We have inherited with the rest of the world, a Catholic culture. What are we, the Catholic laity doing with it? The very first sentence in Maritain's "Religion and Culture," is worth meditating on.

"Cultivating a field means inciting nature by some human labour to produce fruits which nature left to itself would have been incapable of producing."

HERE is the field—inherited Catholic culture. It it fenced off from the Catholic laity's grounds by thoughtlessness, distractions, complexity of contemporary life, hardship, and a certain material inaccessibility. The first two bars of the fence can be mounted at will. The third, everyone comes to in any quest now. The will-to-mount plus time-budgeting seems to make it less slippery. The fourth is only an imagined bar; it becomes a step to stand on if viewed aright. The fifth is falling. Libraries, museums, movies, radio, bring what we look for.

In this field of Catholic culture where bloom the flowers of Raphael, Dante, Palestrina, Chaucer, Gregory, Augustine, Francis, and whole orders of others as illustrious, are we to introduce no blooms of our own time? Much that is contemporary, not in the restricted sense of Catholic, is surpassingly beautiful. It is ours for the choosing, and our children's for the planting, if we choose further to add our human labor to the nature of our time. As laity, in the world and of it, yet not dominated by its failures and offences because of that sure guidance which is ours for the asking, we can determine what degree of culture our human labor may contribute to civilization.

It seems that lay leadership in Catholic groups is not only desirable but necessary; that the opportunities for good are so unusual and promising that they become a demand for action.

Qualifications of the lay leader in experience, personality, character, spiritual insight, are material for another article, in which should be treated also the questions of organizing groups, deciding on a line of study, and procuring material and expert comment when needed. In all these details one thing is fundamental—directness. To organize, meet. If the material is interesting and vital the meeting will recur. Otherwise, why should it?

CATHOLIC CONFERENCE ON FAMILY LIFE

The Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section of the N. C. W. C. Department of Social Action and executive secretary of the Conference on Family Life, delivered the opening address on "Integrating the Family," at the regional meeting of the Catholic Conference on Family Life, held at Hartford, Conn., March 21, under the auspices of the Most Rev. Maurice Francis McAuliffe, Bishop of Hartford. Bishop McAuliffe spoke at the luncheon session on "The Christian Family." Other speakers were: Sadie McCole, of St. Joseph's College; Rev. Felix Kirsch, O.M.Cap., Catholic University of America; Mrs. Herbert F. Fisher, Hartford; Rev. Joseph H. Schagemann, C.SS.R., Lima, Ohio; Anna E. King, Fordham University; Louis LaMora, New Haven; and Sister M. Rosa McDonough, St. Joseph's College.

Resignation of Archbishop Hanna

By Charles A. McMahon

ON MARCH 8th last, the Most Rev. Edward J. Hanna, Archbishop of San Francisco since 1915 and chairman of the Administrative Committee, National Catholic Welfare Conference, since its inception in 1919, announced his resignation from his see and retirement from his official position with the Conference. Serious ill health, together with the feeling that he would not be able to regain sufficient physical vigor to continue the administration of his archdiocese, caused Archbishop Hanna to resign. For the same reason he asked to be relieved of his duties with the N. C. W. C. Acceding to His Excellency's wishes, the Holy See named Archbishop Hanna Titular Archbishop of Gontyna. The Most Rev. John J. Mitty, Coadjutor Archbishop of San Francisco with the right of succession, succeeds to the office of Archbishop of San Francisco while the Most Rev. Thomas F. Lillis, Bishop of Kansas City and vice-chairman of the N. C. W. C. Administrative Committee, becomes acting head of the N. C. W. C.'s administrative body.

NEWS of Archbishop Hanna's retirement from the administration of a great archdiocese and from the Administrative Committee of the ational Catholic Welfare Conference, will be received ith deep regret by all who have followed his career nd admired his long years of service. His service as rendered for the most part during a time of great ational trial and crisis, but notwithstanding, a period arked by a resurgent Catholicism, made possible in small degree by Archbishop Hanna's never failing timism and courage. The object of this necessarily ief article is to recall to our readers some of this elate's outstanding services through the National atholic Welfare Conference to the cause of religion d to our country's welfare.

It was the crisis of the World War that led the shops of the United States, their priests and people realize the necessity of a national unity and solidarity meeting the common problems of the Church incident and following the war period. In the face of new d pressing responsibilities, there came a sudden and acting encroachment upon the already heavily burned time of our bishops.

EVERY diocese played its essential part in what was of common interest to every diocese and the matrs of common interest necessarily affected every ocese. These common problems called for unified unsel and unified guidance and action. For example e religious care and welfare of Catholic service men home and overseas, the supplying of chaplains, the feguarding of the status of students in Catholic semiries, the wartime prohibition bill with the difficulties presented as regards the use of wine for sacramental rposes, the mobilization of support for the various berty Loans and war drives, the necessary representan for these and many other matters with the Federal vernment—these were but a few of the many matters that required the thoughtful care of our bishops and their authorized representatives.

While burdened with the care of his own archdiocese, Archbishop Hanna united nationally with his fellow archbishops in pledging to President Wilson in 1917 the wholehearted and unreserved support of the Catholics of the country. How that promise was fulfilled is attested by the files of the Bureau of Historical Records, N. C. W. C., which show the names and service records of more than 825,000 Catholics who served their country's colors—a number in excess of what was to be expected in view of the Catholic percentage of our wartime population.

THE war over, the archbishops and bishops of the United States, encouraged by their own and the Catholic body's accomplishments, decided to continue their unified work for the ends of peace and reconstruction. In September, 1919, ninety-two members of the American Hierarchy, meeting in Washington, D. C., established the National Catholic Welfare Conference and directed the formation of its six departments by which they would seek to preserve the wartime unity of their people and thereby more effectively further the cause of religion and the welfare of Church and Nation. At that meeting the bishops elected Archbishop Hanna a member of the Administrative Committee of the Welfare Conference, and that committee in turn chose him for its chairman. This meant he was the executive head of the committee and had the obligation of organizing and coordinating the functions of the other departments of the N. C. W. C. The support so generously given by the bishops to the committee and the committee's wise administration of the Welfare Conference evoked the praise of the late Pope Benedict XV and caused our present gloriously reigning Pontiff to point out in a letter addressed to the American Hierarchy that the N. C. W. C. is "not only useful but necessary."

How the bishops themselves looked upon the work of the Administrative Committee was made clear a year or so later when His Eminence, Cardinal Hayes, Archbishop of New York, speaking at an annual meeting of the hierarchy, paid the committee this tribute:

"If today we are as a body distinguished for a greater solidarity, a more progressive unity for the honor of God and the welfare of our fellow men and the preservation and further extension of everything best in American life, we owe a debt of everlasting gratitude to these seven members of the American Episcopate who, in hours of stress and strain, labored so successfully to make this hour possible."

FOLLOWING the laudatory words of Cardinal Hayes, the entire body of bishops expressed their concurrence in his remarks by a standing vote of thanks and appreciation. Similar appreciation has been repeatedly expressed by the Holy Father and by the entire body of bishops.

During his fifteen and more years' chairmanship of the N. C. W. C. Administrative Committee, Archbishop Hanna has missed but one or two meetings. He has at least twice each year journeyed across the continent—each round trip requiring 6,000 miles of travel and more than a week's time away from his archdiocese—to attend these meetings. Like every other member of the Administrative Committee, he has kept in constant touch with every phase of the work of the N. C. W. C. by letter, by telegram and often by telephone. His engaging manner in presiding, his patience and cheerfulness—these with his great vision and faith in the work have been tremendous assets to the committee in all its difficult labors.

There is not space here to go into detail with regard to the problems that came before Archbishop Hanna's committee during these difficult years or to point out the specific accomplishments of Archbishop Hanna's own department of the Conference. Some of the most important matters may be briefly stated.

THERE was, for instance, the responsibility of the Administrative Committee in handling the appeal of the Oregon School Cases before the Federal Court for the District of Oregon and later before the Supreme Court of the United States. Here was a piece of legislation that affected not only the constitutional rights of the citizens of Oregon but those of every citizen of the United States. Oregon, depriving parents and children of liberty of education, created the danger of such deprivation for other American citizens. In this case American liberty itself was at stake. While the general conduct of this case was entrusted to the Administrative Committee, N. C. W. C., the immediate handling of the matter fell to the Executive Department of the Conference.

Referring to the Supreme Court's decision holding the Oregon law unconstitutional, Archbishop Hanna said at the time:

"The decision has safeguarded forever and in all places in America our parochial schools. We feel, too, that it has lessened somewhat the heretofore unhappy possibilities that lurk in the endeavors to federalize education. . . . News of the decision has gone around the world and cheered and encouraged the Catholics of other nations fighting for the right of Catholic schools and Catholic education."

Archbishop Hanna, as chief spokesman for the Administrative Committee of the N. C. W. C., has presented to the President and other officials of the National Government on numerous occasions the Catholic attitude with reference to such international questions as universal disarmament, international peace, the persecution of the Church in Mexico, and on domestic questions of equally serious import, such as the federalization of education, the humanization of the restrictive immigration laws, Americanization, principles and movements affecting industry, and the hundred and one proposals relating immediately or remotely to Catholic interests that are discussed and proposed for legislation in the states and in the Federal Congress by this or that group of national organizations.

ALWAYS a staunch advocate and energetic worker for world peace, Archbishop Hanna was particularly interested in the questions of the Pacific. In 1927, he delivered a brilliant address at the Honolulu meeting of the Institute of Pacific Relations, his subject being "The Religious Background of Pacific Relations." On another notable occasion—the 29th International Eucharistic Congress at Sydney, Australia, Archbishop Hanna preached the sermon at the official opening, contributing through his scholarly sermon to cementing more closely the bonds of affection and mutual understanding between Catholics in the United States and their coreligionists under the Southern Cross. A letter sent by Archbishop Hanna on behalf of the Administrative Committee, N. C. W. C., to the *Union Catholique d'Etudes Internationales* meeting in Geneva in 1932, concurrently with the Disarmament Conference, was a forceful argument for international peace, reiterating, as it did, the views and desire of Pope Pius XI.

It has been through such pronouncements as the foregoing that Archbishop Hanna has won a reputation for sound thinking and constructive action with respect to many questions which are frequently the subject of federal legislation, such as sterilization of the physically and mentally unfit, marriage and divorce, federal censorship of motion pictures, use of the mails for the dissemination of birth control propaganda, humanizing amendments to the present federal immigration laws, etc.

Archbishop Hanna has been from the beginning a staunch advocate of a greater national unity and cooperation on the part of the Catholic clergy and laity in the United States. Time and again he has pointed to the pre-war condition of the Catholic body in this

country, when each diocese was compelled to work out its own salvation, when there was no national clearing house of information concerning common Catholic problems, when there was no central organization under the control of the hierarchy designated to care for such problems and when the bishops of the United States were forced to employ ineffective measures in coping with questions and responsibilities common to the entire Catholic population of the country.

DURING the prolonged period of the depression, Archbishop Hanna has frequently spoken in the name of the Administrative Committee on various phases of the economic situation. In 1931, upon authorization of the general meeting of the hierarchy the previous November, he issued a statement repeating the principles of Christian ethics, enunciated in encyclical pronouncements, underlying the relations between the employer and employed and pointed out that the universal application of these principles constituted the only permanent remedy not only for the periodical evils of unemployment but for every form of social injustice.

Governors and the President himself have called upon him to serve on commissions and boards. As late as last June, President Roosevelt, exercising for the first time a power which Congress had but recently given him, named Archbishop Hanna chairman of the National Longshoremen's Board in connection with the serious maritime strike on the Pacific Coast. A San Francisco daily paper, hailing this appointment by the President, called Archbishop Hanna an "Apostle of Peace."

Archbishop Hanna also served as a member of the Wage Adjustment Board of the Building Trades Industry in San Francisco, as chairman of the Impartial Wage Board of the same city, as chairman of the California State Emergency Commission, as chairman of the State Commission on the Unemployment Problem, as a Commissioner of Immigration of California, and as a member of the National Citizens' Committee on Welfare and Relief.

In 1922, the King of Italy conferred upon Archbishop Hanna the decoration of a Commander of the Crown of Italy. At the time the honor was announced attention was called to the fact that Archbishop Hanna had "helped tremendously" Italian immigrants coming to San Francisco intending to become American citizens.

MENTION should be made of the nation-wide civic education campaign initiated by the N. C. W. C. during the war and reconstruction period and intensified by Archbishop Hanna's Executive Department of the Conference in later years. Nearly 1,750,000 copies of civic education pamphlets, including the *Civics Catechism on the Rights and Duties of American Citizens,* printed in English and fourteen foreign languages, with the English and foreign language texts in parallel column form, were distributed. This was perhaps the greatest single contribution made by any organization to what is generally designated the work of Americanization.

It is pertinent here to call attention to a statement issued by Archbishop Hanna in connection with the national celebration of Constitution Week in September, 1929. At that time he issued from the national headquarters of the Conference in Washington the following statement:

"Our beloved Constitution expressed the principles that have made us and will keep us a great nation. The task placed upon that Constitution was to show how out of many peoples, with varying traditions, we could be one nation, with one national heart and one national soul. The task placed upon that Constitution was to secure for peoples of different religious faith, liberty and security in religious worship and religious rights for all. It is the duty and the privilege of every American to see to it that for him our Constitution is a living ideal to which he endeavors to mold his thought, his social and public attitude. It is well to study its origins and its paragraphs: it is better to live its principles and its precepts."

In expressing his appreciation of this statement, the Hon. F. Dumont Smith, national chairman of the American Bar Association's Committee on American Citizenship, wrote Archbishop Hanna as follows:

"I beg to thank you on behalf of this committee and the American Bar Association for your appeal for the celebration of Constitution Week.

"You strike so high a note, your appeal to the conscience of America is so searching that with your consent I am going to keep it for the next year's use. Here and there I get something like this, strong, forceful, and unique, and I am preserving them for a collection to use next year."

ARCHBISHOP Hanna's contribution to the promotion of good citizenship was given national recognition in November of 1931 in the award of the American Hebrew Medal for Promotion of Better Understanding between Christian and Jew, conferred annually by a leading national Jewish publication. On that occasion, President Hoover, congratulating Archbishop Hanna, wrote: "This distinguished prelate has done much to promote that comity, resulting from better understanding, which forwards the objective this award has in view." Archbishop Hanna was selected as "the Christian who had done most during the past year toward establishing better understanding between the various denominations in America."

In this connection also might be mentioned the citation made by the president of the University of California in awarding the honorary degree of doctor of laws to Archbishop Hanna at its 1931 commencement. The citation reads:

"Edward Joseph Hanna—great spiritual leader; teacher and scholar. One whose arbitrament is accepted by clashing factions in the welfare of industrial strife, and whose public-spirited leadership extends beyond any one city or any one faith; eager to promote the well-being of those who suffer and are afflicted, you are indeed a friend to mankind."—(*Turn to page* 14)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Committee

MOST REV. THOMAS F. LILLIS, D.D., Bishop of Kansas City, acting chairman of the N.C.W.C. Administrative Committee and of the Executive Department; MOST REV. JOHN G. MURRAY, S.T.D., Archbishop of St. Paul, treasurer, and chairman, Legal Department; MOST REV. JOHN F. NOLL, D.D., Bishop of Fort Wayne, secretary and chairman, Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., S.T.M., Archbishop of Cincinnati, chairman, Department of Education; MOST REV. ARCHBISHOP EDWARD MOONEY, D.D., Bishop of Rochester, chairman Department of Social Action; and MOST REV. HUGH C. BOYLE, D.D., Bishop of Pittsburgh, chairman; Press Department.

Assistant Bishops, Administrative Committee

The MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; the MOST REV. JOHN B. PETERSON, Bishop of Manchester; the MOST REV. EDWIN V. O'HARA, Bishop of Great Falls; the MOST REV. EMMET M. WALSH, Bishop of Charleston; the MOST REV. JOSEPH F. RUMMEL, Bishop of Omaha; the MOST REV. EDWARD F. HOBAN, Bishop of Rockford; the MOST REV. JOHN A. DUFFY, Bishop of Syracuse.

REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Holy Father Elevates N.C.W.C. Bishop To Metropolitan See of New Orleans

HIS Holiness, Pope Pius XI, has named the Most Rev. Joseph Francis Rummel, Bishop of Omaha, Nebr., since 1928 and assistant episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference since 1930, Archbishop of New Orleans, succeeding the Most Rev. John W. Shaw, who died November 2, 1934.

Born in Baden, Germany, in 1876, the archbishop-elect came at an early age with his parents to New York City. There, and later in St. Anselm's College, Manchester, N. H., St. Joseph Seminary, Dunwoodie, N. Y., and the North American College in Rome, he pursued studies that in 1902 resulted in his ordination to the priesthood in the Eternal City. Following outstanding service in the New York Archdiocese, including two important pastorates, he was named Bishop of Omaha in 1928.

In November, 1930, when the general meeting of the archbishops and bishops of the United States decided to select seven members of the hierarchy to assist the Administrative Committee of the National Catholic Welfare Conference, Bishop Rummel was one of those chosen. When the Administrative Committee organized, immediately following the general meeting of the bishops, Bishop Rummel was assigned to the office of assistant episcopal chairman of the Department of Lay Organizations, a post he has held ever since.

In 1930, Bishop Rummel was host to the brilliantly successful Sixth National Eucharistic Congress. Two years later, in September, 1932, he was host to the National Conference of Catholic Charities.

A splendid orator, in addition to being an able administrator, Bishop Rummel has spoken out vigorously against indecency on the stage and screen, and against all influences tending to undermine the home, and at the same time has actively promoted positive, constructive Catholic Action, especially in behalf of youth.

CATHOLIC ACTION, to whose interests Archbishop-elect Rummel has ever been sympathetic and helpful, rejoices in his well deserved promotion and prays, as we know will all our readers, mindful of his unremitting interest in and support of all that the Catholic Action Apostolate represents, that His Excellency will enjoy in long years to come continued success in serving as he has so constructively in the past not only the Archdiocese of New Orleans, but the entire Catholic body of the United States. *Ad multos annos.*

Archbishop Hanna's Farewell Message To People of San Francisco Archdiocese

IN A MESSAGE of farewell to the people of the San Francisco Archdiocese the Most Rev. Edward J. Hanna, whose resignation as Archbishop of San Francisco is announced on another page, makes grateful acknowledgment of the cooperation received during his episcopate from the clergy, religious and laity. Noting the fact that he had asked the Holy See three years ago to send him a co-adjutor archbishop and that his health had gradually failed since that time, Archbishop Hanna stated that he had recently asked the Supreme Pontiff to relieve him of his high office as Archbishop of San Francisco. Conveying his blessing, the Holy Father, in his paternal kindness, graciously granted his request, the Archbishop stated. Concluding his letter, His Excellency said:

"In relinquishing the government of this great see, which has been so dear to me and so rich in cherished memories, my heart goes out in unbounded gratitude to my priests and sisters, who have been my right hand and my left through all the years, and to the faithful laity, who have ever given me loyal, generous and affectionate support. I thank them all from the bottom of my heart.

"I wish to express in particular my gratitude to my devoted Co-adjutor, Archbishop Mitty, who now becomes your Archbishop. May I ask you to give him in his great task the same loyalty and assistance which as true children of Mother Church you have always given to me.

"For myself I ask of you all a continued remembrance in your prayers for God's grace and blessing."

We know readers of CATHOLIC ACTION, recalling most gratefully Archbishop Hanna's great service to his Church and Country, will pray that his years of retirement may be filled with every blessing and consolation and that his successor, Archbishop Mitty, may enjoy every success in his new responsibility.

Peace Association to Hold Ninth Annual Conference in Washington, April 22-23, 1935

PLANS are being completed under the sponsorship of the Most Reverend Michael J. Curley, Archbishop of Baltimore, for the Ninth Annual Conference of the Catholic Association for International Peace to be held at the Mayflower Hotel, Washington, D. C., April 22-23. Representa-

tives from Catholic organizations, seminaries, universities and colleges have been asked to participate in the program and in the discussions of the conference.

Meetings of the various committees will be held the first morning. A symposium on the League of Nations, its various aspects and its relation to Catholic principles will be presented at the first public session by Rt. Rev. John A. Ryan, director of the Department of Social Action, N. C. W. C.; Professor Charles G. Fenwick, Bryn Mawr College; Professor Parker T. Moon, Columbia University; Reverend Joseph F. Thorning, S.J., Georgetown University, and Miss Anna Dill Gamble, of York, Pa.

"Tendencies in Labor Legislation," "Planned International Trade," "Present-Day Conflicts in the Far East," and "The United States and the Far East," are the subjects of the talks at the morning session of the second day. A luncheon meeting dealing with "Peace and the Youth Movement," and "Education on Peace and War," will be given following the morning session.

At the closing meeting three addresses on Mexico will be heard and discussed. These include: "The Mexican Colonial Period," "Causes of Present Persecution in Mexico," and "Mexico and the Future."

During the conference, an international dinner will be given to which members of the Diplomatic Corps, Government officials, and representatives from various organizations, universities and colleges have been invited. At these gatherings, talks will be heard on "Munitions and Peace," "The New Internationalism," and "Catholic Principles in World Affairs," by eminent Catholic authorities on present-day international problems.

Edward J. Heffron Succeeds to Executive Secretaryship of N.C.C.M.

THE appointment of Edward J. Heffron as executive secretary of the National Council of Catholic Men was announced last month at the N. C. C. M. headquarters office in Washington. Henry L. Caravati, formerly business secretary of the council, has been appointed to the post of field secretary, it was announced at the same time.

Mr. Heffron has been with the national council's headquarters staff for three years, and for the past two years has been director of the Catholic Evidence Bureau and director of program for the Catholic Hour, nation-wide religious radio program produced by the N. C. C. M. He is a graduate of Columbia College, Dubuque, Iowa, and of the Law School of Georgetown University, Washington, D. C., and is also a member of the District of Columbia Bar.

Mr. Heffron has edited the *N. C. C. M. Monthly Bulletin* since its revival two years ago, and has contributed to such representative Catholic magazines as *The Commonweal, The Sign, Columbia, Light, The Journal of Religious Instruction,* CATHOLIC ACTION, and others. He has been a member of the Catholic Evidence Guild of Washington since its foundation and holds a chairman's license on the authority of the Archbishop of Baltimore, empowering him to give outdoor talks on Catholic doctrine and practice and to superintend such outdoor meetings.

Mr. Caravati was graduated from Mt. St. Joseph's College, conducted by the Xaverian Brothers at Baltimore, and studied for three years at the Medical College of Virginia and for two sessions in the School for Commercial Organization Secretaries, Northwestern University. He is a Chevalier of the Crown of Italy and a first lieutenant on the staff of the adjutant general of Virginia.

Both Mr. Heffron and Mr. Caravati took over their new duties March sixteenth.

Chicago Pastor Named by Holy Father Auxiliary to Bishop McGavick of La Crosse

ANNOUNCEMENT from the Holy See on March 11, 1935, brought the news of the appointment of the Rt. Rev. William R. Griffin, pastor of St. Andrew's Church in Chicago, as Titular Bishop of Lidda and Auxiliary to the Most Rev. Alexander J. McGavick, Bishop of La Crosse, Wisconsin.

Bishop-elect Griffin, who was born in Chicago in 1881, served for a number of years as secretary to Bishop McGavick, whose auxiliary he now becomes. At the time Father Griffin served him as secretary, Bishop McGavick was auxiliary Bishop of Chicago. Ordained to the priesthood in 1907, he later became pastor of St. Andrew's Church, in Chicago, and the Church of Mary, Queen of Heaven, in Cicero, Ill. He served as assistant general secretary for the International Eucharistic Congress held in Chicago in 1926 and was created a Domestic Prelate with the title of Right Reverend Monsignor in 1931. At present, Bishop-elect Griffin is a diocesan consultor and *officialis* for tribunal cases of the Diocesan Matrimonial Court, of the Archdiocese of Chicago.

Consecration of Monsignor Griffin will take place in the Cathedral of the Holy Name, Chicago, on May 1, His Eminence George Cardinal Mundelein acting as consecrator and Bishops Winkelmann and O'Brien, Auxiliary Bishops respectively of St. Louis and Chicago, acting as co-consecrators. Archbishop Stritch, of Milwaukee, will preach the sermon.

To Bishop-elect Griffin CATHOLIC ACTION extends heartiest felicitations and good wishes.

Monsignor Sheen to Conclude Radio Sermons and Father Gillis, C.S.P., to Begin New Series

A SPECIAL program commemorating the passion and death of our Lord and Saviour, Jesus Christ, is to be broadcast over a nationwide network of the National Broadcasting Company from 11:15 to midnight, E. S. T., on Good Friday, April 19. The program is to be a special feature of the Catholic Hour, regular religious program produced by the National Council of Catholic Men. It will consist of new and original meditations on the Seven Last Words written and delivered by the Very Reverend Monsignor Fulton J. Sheen, with musical interludes by the Paulist Choristers under the direction of Rev. William J. Finn, C.S.P., director of music for the Catholic Hour.

On Easter Sunday Monsignor Sheen concludes his current series on "The Fullness of Christ," which he has been delivering since the twenty-third of last December. On the following Sunday, April 28, there will be presented a program of music only. Father Finn will use his entire choral group on this occasion, comprising both the Paulist Choristers and the Mediaevalists.

On May 5, the Reverend James M. Gillis, C.S.P., editor of the *Catholic World* and nationally known writer and preacher, will return to the Catholic Hour. Father Gillis is at present in San Francisco where he is to be engaged for the entire season of Lent at the Paulist Fathers' Church.

The general title of Father Gillis' series will be "The Church and Modern Thought." The specific titles and dates are as follows: May 5, "What is 'Modern Thought'?" May 12, "Is the Church 'Mediaeval'?" May 19, "Free Thought, Free Speech, Free Press"; May 26, "Freedom of Conscience"; June 2, "Academic Freedom"; June 9, "The Church and Democracy"; June 16, "The Church and the New Social Conscience"; June 23, "The Church and Progress."

Resignation of Archbishop Hanna—(*Continued from page* 11)

Each year the Executive Department of the Welfare Conference has been of great assistance to the Church outside the United States—in Haiti, in Puerto Rico, Mexico, British West Indies, the Bahamas, and other countries—and has rendered various aids to religious communities in China, Philippine Islands, and elsewhere.

EACH annual report which Archbishop Hanna has made at the general meeting of the archbishops and bishops of the United States has contained an expression of gratitude on the part of the Administrative Committee, N. C. W. C., for the cordial support and cooperation given the work of the Conference by the cardinals, archbishops and bishops of the United States. Further acknowledgment has also been made of the support of Catholic organizations throughout the dioceses in promoting the common work and interests of our Holy Faith and the welfare of our Country. "Without that lay cooperation and support," Archbishop Hanna has frequently said, "our work would be impossible."

Quoting Archbishop Hanna on his last interview with the Holy Father in June, 1932, Monsignor Enrico Pucci, Rome correspondent of the *N. C. W. C. News Service,* said:

"Pope Pius expressed his profound satisfaction at this work of the American Hierarchy, the clergy and the laity. The Holy Father said that he observed in the various branches of the National Catholic Welfare Conference what Catholic Action really should be—activity carried out by the laity at the side of the hierarchy in every field in which Christian life must be affirmed. These fields he enumerated: In family life, in social life, in scholastic life, in the field of labor, in professional activities, in the press—everywhere, in a word, where the faith and morals of the Catholic Church can make their beneficent influence felt. The knowledge that what we seek to do in America corresponds fully with the most fervent desires of the Sovereign Pontiff is one of the dearest impressions of my present stay in Rome. . . ."

WITH his fellow prelates, Archbishop Hanna was quick to realize the importance of Catholic Action as desired by our Holy Father. His encouragement of this apostolate has been interested, constant and effective. Once, addressing the headquarters staff of the N. C. W. C. in Washington, describing what he termed the "ethos" of the N. C. W. C., His Excellency said:

"Our plan is the uniting of all our forces together that we may work nationally. Our plan is the putting of our ideas into national life, which we have not done sufficiently in the past; the putting before our people the great truths that will save our civilization. . . . And may we, united in one great, noble body, with the ideals of Jesus Christ before us and the ideals of our mighty country beckoning us on, help to bring back this big old world to that love and brotherhood which ought to be ours, to that fullness of life, liberty and freedom that is the American ideal, and, above all, to the dream that fills all hearts today—the dream of peace and of unity and of love."

This quotation expresses the vitalizing motive of Archbishop Hanna's life and work in the N. C. W. C. and outside of it. Only a small part of that work has been mentioned in this article. Perhaps some of the most important phases of it have been overlooked. Others more competent and with greater deliberation will appraise Archbishop Hanna's contributions to Church and Nation—a contribution that, fully evaluated, will redound to the glory of the Church for which he labored so zealously and to the Country for whose welfare he worked so unceasingly.

Associated in a most privileged manner with Archbishop Hanna throughout the lifetime of the National Catholic Welfare Conference and before, the writer hails him as one of the most deserving sons of Holy Mother Church—a priest without blemish, a teacher inspired, a prelate worthy in every respect of the apostolic succession, a citizen whose patriotic Catholic example and ideals will lead in years to come unnumbered souls to Christ and to the Peace of Christ which was his own supreme goal in the nearly fifty years of his consecrated career.

Meeting of Eastern Chapters of Trinity College Alumnae Association

THE third annual meeting of delegates and members of the Eastern Chapters of the Alumnae Association of Trinity College, Washington, D. C., was held during the week-end of February 22 at the New York chapter headquarters, New York City. Twenty-five out of 31 classes were represented and 14 out of 19 chapters.

The first session, presided over by Miss Helen Carroll, president of the Washington Chapter, was devoted to a discussion on chapter organization, with particular reference to the function of executive committees and to chapter program making.

The meeting agreed to adopt as a regular chapter activity one of three spiritual exercises suitable to local conditions, size of group, etc., viz.; a three-day retreat, a day of recollection or a Communion breakfast.

The second session was devoted to a consideration of various projects sponsored by the National Alumnae Association and to ways and means in which the chapters could cooperate in furthering the building and endowment funds, the science building and scholarships. Members were urged as a group to take their proper part in directing public opinion on questions of legislative and national importance.

The third session was devoted to a discussion of Boston Chapter's plan of supplying speakers for the various parishes. Miss Margaret Kelly, of Cambridge, Mass., is the executive secretary of the Boston Chapter and will furnish literature on the plan upon request. Interesting details of the work of the Worcester, Massachusetts, Chapter, in sponsoring lectures, of the Philadelphia Chapter in connection with the motion picture boycott and the Legion of Decency, and of the social program of the Buffalo Chapter were given by delegates from those centers.

Lending Libraries and Book Shelves

By
Anne M. Nicholson Ph.D.
Field Secretary, N.C.C.W.

FOR a number of years, interesting accounts of Catholic women's activities in creating and sponsoring Catholic lending libraries and Catholic book-shelves or public libraries, have come to the N. C. C. W. headquarters. Recent letters and publicity concerning Catholic circulating libraries in the State of Iowa have focused attention on this field of the Catholic Apostolate as sponsored by Catholic women.

In *The Commonweal* of March 1, 1935 under the head of "Communications," is an account of "A Catholic Book Shelf in the Public Library." This communication has unusual value as its throws much light on one of the means of disseminating Catholic literature. Through the efforts of the Dubuque Archdiocesan Council of Catholic Women, with the inspiration and guidance of Reverend Nicholas Steffan, professor of religion in Columbia College, the Catholic book shelf has been installed in the Dubuque Public Library with close to five hundred books already in circulation. Details of how this has been accomplished are related in the communication. It is an incentive to adopt a similar plan in other places. A letter from another city in Iowa—Sioux City—tells of the origin of the desire for a Catholic rental library in a small Catholic woman's club, and of the successful launching of such a library. In this case, the questions of location, the services of a librarian, were solved by the manager of a book shop who not only donated shelves for the enterprise but furnished the services of a Catholic assistant to the librarian. The securing of funds to buy books is told graphically by our correspondent. An equally important phase, the guarantee of readers, is one of the most interesting parts of the communication. The selection of books is handled exceedingly well. The library is installed and already numbers among its clients several prominent non-Catholics. Other cities and towns of Iowa have had similar experiences.

In the conventions of diocesan councils of Catholic women a part of the program sometimes has been devoted to an exchange of experiences along this line of dissemination of Catholic literature.

VIVIDLY in the minds of members of the staff at national headquarters are instances of women's activities in inaugurating circulating libraries or shelves of Catholic books. One city in the Southwest has two such libraries in connection with study clubs and P. T. A. activities. One of the principal activities urged by the diocesan council of Catholic women in that locality has been the development of P. T. A. book shelves. A quotation from one of the officers of the central deanery council tells how the motive for the building of a library grew out of the local parent-teacher book shelf: "It seemed a part of Catholic Action to include books that would increase our zeal and strengthen our faith. Surely if Catholic mothers read these books and our children are encouraged to read them, and we encourage our study clubs to review them, we shall become better Catholics, more pleasing to God and more inclined to carry out God's plan for us, no matter how hard it is." The story of rebuilding lost faith is told frequently in letters from these centers of Catholic influence.

Another instance in this same locality is that of a member of a study club who felt the need of books related to the work, and decided to open a center in her own home which happened to be downtown, near the heart of the city. Her duties took her away from home until 3:30 every afternoon. Her mother met all requests for books during the day. She took charge after 3:30 and during the evening. This very modest beginning enables members of the diocesan council and others, to get books, and formally in clubs or informally in chance meetings, to discuss them, one with another.

In a town in Indiana a young woman opened a library in a corner of her father's wholesale store. She reviews in the diocesan paper one or two books every week, and those interested in the vicinity may get the books reviewed through the lending library she has opened. She told one of the members of the N. C. C. W. staff that John Moody's *Long Road Home* was much in demand by business men whose interests brought them to her father's store.

IN an N. C. C. W. community house in still another part of the country, there has been recently formed a rather pretentious lending library. The secretaries at the community house, who, by the way, are N. C. S. S. S. graduates, add the duties of librarian to their already crowded hours, but are assisted by able volunteers from the diocesan council of Catholic women. A study club entitled "The Catholic Literary Revival Club" meets at the community house and profits directly by having the library close at hand.

In a New England town, through the activity of the diocesan council of Catholic women, a table for Catholic magazines is provided in the public library and abundantly supplied by member organizations of the diocesan council who select every year the particular magazine each organization will supply. An activity closely allied is an exhibition of Catholic books and magazines in the weeks preceding (*Turn to page* 23)

WHAT CATHOLICS ARE DOING

Brief Mention of Edifying Endeavor in Fields of Work and Study

A PUBLIC book reviewing project to cultivate readers of Catholic books has been most successfully carried on for the past year in Kansas City by the Study Group of the Amberg Club. Begun in February, 1934, with reviews before the Catholic high school students, the work in the past twelve months has covered the reviewing of ten books before thirty audiences. During the past winter a series of monthly review dinners was inaugurated and as many as seventy-seven guests have attended an individual dinner. The services of the reviewers of the club, which is composed of young Catholic college women of Kansas cities, are not confined to the meetings sponsored by the study group, but have been utilized by other organizations. In their study these young women have the guidance of the Sisters of the Department of English of St. Teresa's Junior College, Kansas City.

In 18 months the Legion of Mercy, which was organized by the Council of Catholic Women of the Archdiocese of Chicago, has furnished aid to several hundred families, as well as material and spiritual assistance to unemployed women through the newly established women's home for unemployed. Catholic families in every section of Chicago have come within the scope of the legion's work.

With its April issue, *The Catholic World,* established in 1865 by Father Isaac Hecker, founder of the Paulists, marks its seventieth year of publication. Starting at a time when the Catholic population of the United States numbered 4,451,000, with only 2,242 Catholic priests and a paucity of writers, the magazine created a number of able writers and for at least the first thirty years of its existence might be termed a record of the growth of Catholic letters in America. In the course of its seventy years the magazine has been directed by such scholars as Fathers Hecker, Hewit, Elliott, Doyle and John J. Burke. Its present editor is the Rev. James M. Gillis, C.S.P. *The Catholic World,* published at 401 West 59th Street, is recognized as an outstanding literary publication and the oldest monthly magazine circulating in the Catholic field in the United States.

Four new committees of Cisca, Catholic youth organization of the Chicago Archdiocese, have been organized. They are committees on Communism, Press Vigilance, the Catholic Worker and the Apostleship of Prayer.

The pleasure of the Holy Father in the interest shown by many countries in the International Exhibition of the Catholic Periodical Press, to be held in Vatican City next year has been revealed in a letter from Cardinal Pacelli, Papal Secretary of State, to the editor of *Osservatore Romano.* After speaking of the value and importance of the exhibition as recognized by our Holy Father, Cardinal Pacelli concludes:

"Imploring heavenly aid, the August Pontiff sends with particular affection his best greetings to the organizing committee; and while he likewise rejoices with those who in the different countries are collaborating for the happy result of such a beautiful and useful enterprise, to both of them he imparts the Apostolic Blessing with all his heart."

The Catholic Industrial Study Club of the city of Buffalo, N. Y., which is now studying the social encyclical of Pope Pius XI—"Forty Years After"—was organized because of a desire to continue the interest manifested in the regional Catholic Conference on Industrial Problems held in Buffalo last December. All those who registered during the meeting and indicated their desire to follow the work throughout the year were invited to become members of the club.

The Spiritual Book Associates, organized some months ago as a distinct but supplementary organization to the Catholic Book Club, to survey the field of religious books published each year, has made a number of selections to date. "The Bible for Everyday," by Archbishop Goodier, S.J., was their first choice and selections during succeeding months have been as follows: "White Wampum," by Frances Taylor Patterson; "The Franciscan Message to the World," by Very Rev. Agostino Gemelli, O.F.M.; "The Way of Simplicity," by Dr. W. E. Orchard; "Saint Angela of the Ursulines," by Mother Francis d'Assisi; and "From Green Hills of Galilee," by Cathal O'Byrne.

The selections of this newer book review club are exclusively spiritual, either inspirational, instructional, devotional or doctrinal, while the field of the Catholic Book Club is purely literary. The monthly releases of the Spiritual Book Associates also include reviews of current periodical literature, as well as notes on books and pamphlets.

A record of 2,014 Catholic orphans placed in family homes and 1,339 permanently adopted by their foster parents is the 20-year record of the Catholic Home Finding Association of Illinois, an activity of the Knights of Columbus, according to a report made at a meeting of the association. In the past year, 61 couples in this state have accepted orphaned children in their homes through the efforts of the association, while 36 permanently adopted children previously placed with them.

The Trinity League, formed in New York City to combat the menace of atheism, is attracting large and enthusiastic groups of men and women to discussion classes conducted by Paulist Fathers. The league, it was announced, hopes to establish a general medium of opposition to the spread of atheism through the press and the radio. It is also inaugurating a press clipping bureau and radio program to set forth the Catholic position by refuting the incorrect statements published in secular magazines and papers in regards to Catholicism and religion in general. The league has already started active work by sending hundreds of letters of protest against offensive articles in current publications and several atheistic activities are under investigation.

"The Catholic Writer's Market Guide" has recently been compiled and published by Mary J. Hennessy, of Brooklyn, according to a recent announcement. The guide, which is now ready for delivery, and may be obtained by addressing Miss Hennessy, P. O. Box 109, Brooklyn, N. Y., contains the latest information on markets and rates for stories with and without religious background, articles, poetry, photographs, and other useful information.

An ambitious program of outdoor speaking and devotions has been inaugurated by the Catholic Evidence Guild of Baltimore. The spring program opened with the presen-

tation, in two city parks, of the Stations of the Cross. This will be continued on all of the Sundays of Lent. On Good Friday afternoon a similar service will be held on City Hall Plaza. Immediately after Lent the regular outdoor meetings of the guild will be opened. These will consist of expository talks on Catholic doctrine and practice, and the answering of questions proposed by the audience. It is planned to hold three such meetings every week throughout the summer and early fall.

Besides regular weekly classes at which the members pursued a common course of doctrinal study, each guildsman has been working on one or more individual subjects. Examinations have been held on these subjects and successful candidates granted licenses permitting them to speak in the public parks.

Regional headquarters of the National Catholic Federation of Nurses of New York has received word from the international headquarters in Paris of the progress made in the development of the program for the gathering of sisters and lay nurses in Rome next August. The international committee has cordially accepted the suggestion of the Rev. Edward F. Garesche, S.J., spiritual director of the committee, that the meeting in Rome be made a Catholic Action Conference for the nurses of the world, in homage to the Holy Father.

The St. Paul Guild, primarily interested in rendering financial aid to former Protestant clergymen and their families in distress, due to conversion to Catholicism, held its first public meeting outside of the Archdiocese of New York, when it sponsored a gathering in Brooklyn, N. Y., early in March, through the permission of the Most Rev. Thomas E. Molloy, Bishop of Brooklyn and patron of the guild. The proceeds of the meeting were donated to the Convert-Aid Fund of the guild.

In spite of poor weather, 250 members and friends of the guild attended to hear Professor Ross J. S. Hoffman, of the Washington Square College of the New York University, speak on the subject, "Our Intellectual Confusion." Rev. Henry P. Fisher, C.S.P., spiritual director of the guild, whose remarks closed the meeting, told the audience that the St. Paul Guild now has 2,050 members, of which 800 are of the clergy. He urged the members to interest others in this work, which is increasing daily. "Five thousand dollars has been given in 17 cases during the past year," he said, "and we are receiving letters from all parts of the country asking assistance for former Protestant clergymen. To carry on the work effectively, we must have 100,000 members before many months."

The four branches of the Nocturnal Adoration Society in New York City accounted for 22,525 hours of adoration before the Blessed Sacrament in the course of 1934, according to the society's annual report. A considerable increase in membership is also revealed. The local branches represent all but one of the five boroughs of New York—Brooklyn, Manhattan, Bronx and Queens.

Suggested programs for the annual observance of Youth Week, which will be held this year from April 27 to May 4, have been issued by the National Youth Week Committee, with headquarters in Chicago. Many Catholic organizations throughout the country annually observe this national event. Among the Catholics listed as members of the committee are: Miss Anne Sarachon Hooley, president of the National Council of Catholic Women; Martin H. Carmody, supreme knight of the Knights of Columbus, and William J. McGinley, supreme secretary of the Knights of Columbus.

—EDITH H. JARBOE.

Archbishop McNicholas Host to Regional C. C. I. P. Meeting

ANOTHER in the series of regional meetings of the Catholic Conference on Industrial Problems was held in Cincinnati on March 25-26. The meeting was held in the Netherland Plaza Hotel under the auspices of the Most Reverend John T. McNicholas, O.P., Archbishop of Cincinnati. Like the other meetings it took up many of the current industrial economic problems and methods of solving them and presented statements of Catholic social teachings on the problems discussed. General committees on arrangements and specific phases of the work of the conference were active in preparing for the meeting. Miss Linna Bresette, of the Social Action Department of the National Catholic Welfare Conference, assisted the local committee in its work.

The conference closed with a dinner presided over by Most Reverend Joseph H. Albers, Auxiliary Bishop of Cincinnati. The speakers were: the Hon. Russell Wilson, Mayor of Cincinnati; Archbishop McNicholas, Doctor James E. Hagerty, of the Ohio State University and president of the industrial conference; and the Reverend R. A. McGowan, assistant director of the N. C. W. C. Department of Social Action.

The conference opened with the session on the new economic security program that stands before the present Congress. The speakers were: Doctor Edwin E. Witte, executive director of the President's Committee on Economic Security, Washington, D. C., and the Right Reverend R. Marcellus Wagner, director of charities in the Cincinnati Archdiocese and president of the National Conference of Catholic Charities.

The afternoon session of March 25 dealt largely with the relation of collective bargaining to the NRA. Stanley Mathewson, regional director, National Labor Relations Board, spoke on that subject. A representative of the Proctor and Gamble Company, of Cincinnati, also spoke and the final address was an account of the encyclical's criticism of the present economic order, directed by the Reverend Edward Freking, of Mount Saint Mary's Seminary, Cincinnati.

The afternoon program the first day consisted principally of an address by Right Reverend John A. Ryan, professor of ethics and moral theology at the Catholic University of America and director of the N. C. W. C. Social Action Department, entitled "A New Crisis in Recovery." Following his address, there was a general discussion from the floor and a protracted series of questions, many of them bearing on different phases of Monsignor Ryan's address.

The speakers on March 26 were: Augustine P. Kelly, coal operator, of Greensburg, Pennsylvania, who spoke on "Human Relations in the Bituminous Industry," and Leo E. Keller, of the Railway Brotherhood of Maintenance of Way Employees, who spoke on "Cooperative Relationships in Industry Based on the Encyclical." The afternoon session of March 26 was given over to a treatment of "Wages, Hours and Industrial Recovery." The chief speakers were Hon. James Wilson, member of the Cincinnati City Council, and Doctor Arthur Murphy, president of Saint Mary's College, Leavenworth, Kansas. Doctor Murphy spoke on the "Wages, Hours, Industry."

Before the opening of the conference on Sunday night, a special meeting was held on "The Negro and Industry" at Holy Trinity Hall. The meeting was addressed by Reverend Leo Walsh, who spoke on "Suggestions for the Betterment of the Economic Status of the Negro," and Father McGowan on "The Negro and the Encyclical." George W. B. Conrad presided over the meeting. The relationship of the labor unions to the Negro was treated during the program. Delegates were appointed at the Negro and Industry meeting to attend the Cincinnati sessions of the Industrial Conference and the closing banquet.

PEACE STATEMENTS *of* OUR BISHOPS

Compiled by Elizabeth B. Sweeney

WITH the approach of the Easter Season, it is fitting to recount some of the statements on peace and related subjects made since the World War by various members of the Hierarchy of the United States. In this connection, it is needless to recall to mind the repeated utterances of Pope Pius XI relating to peace and Catholic Action or his letter decrying the "unbridled race in armaments," in which he says: "We exhort you, Venerable Brethren, to employ every means at your disposal through preaching and through the press to enlighten men's minds and to incline their hearts to the requirements of right reason and, even more, of the law of Christ." (Nova Impendat, Letter, of October 2, 1931.)

"ONE of the most effectual means by which states can assist one another, is the organization of international peace. The need of this is more generally felt at the present time when the meaning of war is so plainly before us. In former ages also, the nations realized the necessity of compacts and agreements whereby the peace of the world would be secured. The success of these organized efforts was due, in large measure, to the influence of the Church. . . . The popes have been the chief exponents, both by word and act, of the principles which must underlie any successful agreement of this nature. Again and again they have united the nations of Europe, and history records the great services which they rendered in the field of international arbitration and in the development of international law."—*Pastoral Letter of the Archbishops and Bishops of the United States, September*, 1919.

"The heartening evidences of a more extended and abiding peace among nations are a source of joy and hope to every follower of the Prince of Peace. To us also, as Americans, it is a further source of congratulation that we have played an effective and even a leading part in this work of enduring peace. . . .

"We cannot but feel that the one great source of inspiration of this truly Christian work among men has been the leadership of the Holy Father, who by his unbounded charity to the needy of all nations has shown good will to all, and manifested himself as the father of that good will which should rule our conduct nationally and internationally."—*Administrative Committee, N. C. W. C.*, 1924.

"As episcopal chairman of the Administrative Committee, National Catholic Welfare Conference, we again voice our hope and our abiding prayer that the nations of the world may take effective measures to throw off the heavy burden of armament and thus further promote among all peoples the spirit of peace and fraternal charity. . . .

"The years have only confirmed the correctness of our vision. We cannot promote the instruments of war and pretend to seek international peace. In the *Our Father*, we pray that we may not be led into temptation. We are most faithful to Christ, the Prince of Peace, most faithful to His Vicar upon earth, most faithful to the brotherhood of humanity when we seek to do away with those things that are temptations to war, and to promote among nations and among individuals the will to peace."—*Most Reverend Edward J. Hanna, former Archbishop of San Francisco and former chairman of the Administrative Committee, N. C. W. C.*

"When we speak of the divine virtue of charity there comes to mind at once the other gift of the Spirit—they go together—charity, and her sister—peace. For we know that if in the providence of God the reign of charity were once established then also would come the blessing of peace. Do you recall the farewell address our Blessed Saviour made the night before He died—that wondrously beautiful and pathetic one the beloved disciple records? As the shadows gathered, and Judas went out in the night, the Saviour tells the chosen band of His coming betrayal and death. He comforts them, calling them his little children. He admonishes them to pray and trust and hope. He gives them a New Commandment—that they love one another as He loved them. And then with the testament of his love—the Holy Eucharist—He adds one other gift: *My peace I leave you.* He says: *My peace I give you.* Not such as the world offers, but that real peace of heart that knows not trouble nor fear. And again after Calvary and the Resurrection the Saviour's first salute to His wondering disciples was: *'Peace be with you!'* and again: *'Peace be with you!'* "—*Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.*

"In the darkness of the night of war, with its unspeakable horrors, there appeared the lone figure of peace. The light and warmth of the charity of Pope Benedict XV will make him go down in history as the Pope of Peace and Reconciliation. He will ever be remembered as the lonely, courageous figure who dared to challenge the war-torn world, enraged to diabolical fury. While the hatred engendered by war was everywhere being lashed into furious activity, and men's judgments so swayed by passion as to destroy their reason, the Pope of Peace, calm and resourceful, proved that he was in truth the Vicar of the Saviour of the world by prescribing for the ravaged peoples and nations the remedy of the Divine Master—have love one for another!"—*Most Rev. John T. McNicholas, O. P., D.D., Archbishop of Cincinnati.*

"We must bring men to the feet of the only saviour for human society—the gospel. Human solidarity in Christ is the only hope and basis for real international peace. We must not forget that there is a real and true patriotism. . . .

"We find ourselves facing two opposite extremes of blind emotion, neither party appreciating the religious and moral issues involved. Nationalism urges us to put self and country above God and the law of God. Pacifism calls upon us weakly to sacrifice primary national rights. But there is a sane middle course, the path of a patriotism controlled, sanctified, animated by Christian charity." —*Most Reverend Samuel A. Stritch, D.D., Archbishop of Milwaukee.*

"It is high time to consider the subject of world peace from the viewpoint of the Church. . . . This non-Catholic president (Dr. James Brown Scott) of the American Bar Association said this in substance: 'Protestant though I am, and of the Presbyterian variety, I see in the Vatican the only hope for world peace. With no army, no navy, no territory, independent of any political power, but with the moral power of spiritual authority, the papacy is the only agency we can look to for real world peace'."—*Most Rev. Francis J. L. Beckman, D.D., Archbishop of Dubuque, Iowa.*

"Peace is a word that thrills the hu-

man heart. It is sought after by conqueror and conquered when cruel war and savage bloodlust have left their frightful imprint upon devastated nations. Alas, as long as evil exists and passion rules the human heart there must be trouble and conflict. Just as the wild winds lash the yielding waters of the ocean into storm-tossed waves carrying wreckage and destruction in their path, so must humankind become the hideous body of death when it is ruled by the thrilling and flaming emotions of sullen, glowering passion.

"Thou, alone, O Heavenly Father, can still the tempest and make Thy grateful sun of Peace and Justice shine into our hearts. Bring us to recognize once and for all that the Fatherhood of God and the Brotherhood of Man, rightly understood and practically applied is the only formula that can bring to us the sweet blessings of the birthright of the children of God.

"Bless then, we beseech Thee, O Heavenly Father, Thy children gathered here to think thoughts of peace, that our thoughts may expand and our hearts may be thrilled with the entrancing vision of sweet peace!"—*Most Reverend Joseph Schrembs, D.D., Bishop of Cleveland.*

"During the last half century our Supreme Pontiffs have warned the world of the dangers of excessive armaments. They have repeatedly urged that differences among the nations be settled by the moral force of right rather than the brutal force of arms. Statesmen of the major nations have tried in vain to effect a general reduction of armaments. Why are the citizens of so-called 'Great Powers' crushed with armament taxes and disturbed with the anxieties of armed peace? Because those very citizens will not permit the statesmen to work out a formula of peace. Greed, pride, jealousy and ignorance stand in the way.

"This present menacing situation, so foreign to the traditional spirit of the Church, presents a challenge to Catholic Action. Through the Catholic Association for International Peace we must teach men everywhere the warning of our Supreme Pontiff: 'In these days there is spreading the spirit of nationalism which is false and dangerous to true peace and prosperity'; and that other message of Pope Leo XIII: 'The menacing multiplication of armies is calculated rather to excite rivalry and suspicion than to repress them'."—*Most Rev. Robert E. Lucey, D.D., Bishop of Amarillo.*

"Because the Church is free, no secular authority can look at the rights and wrongs, the quarrels and claims of contending nations, with the same dispassionate, impartial judgment as the sovereign ruler of an eternal institution.

"What is the duty of Catholics as citizens, at this time when fear, distrust, suspicions and hatred pervade the nations? Every day we should ask God to enlighten and guide rulers, legislators and peoples so that all may listen to the voice of reason, conquer selfishness and injustice, follow the teachings of the Master, recognize that the Ten Commandments bind nations no less than individuals, and ever keep in mind that no government can trample on justice and escape the penalty for wrong-doing. Finally, love of God, and of our fellowmen, love of country, should enlist our enthusiastic and unqualified support of those movements to prevent war and maintain peace. Thus we shall show forth the loyalty of true children of our Holy Father, the representative of the Prince of Peace, Jesus Christ, King of the Universe."—*Most Reverend Philip R. McDevitt, D.D., Bishop of Harrisburg.*

"The substitution of moral right for material force, general disarmament, compulsory arbitration of disputes among states, the codification of international law, an international tribunal of justice and an association of nations, such is a complete and coherent summary of the practical methods available and necessary for preventing war and assuring peace. In the present condition of international affairs they all seem to be not only in harmony with, but demanded by, the principles of international right. World peace seems to be unattainable unless every one of these proposals and devices is somehow made to function. As sincere lovers of peace it is our duty to consider them sympathetically and adequately, and in the light of that examination to support any of them that wins our approval. Unless we strive for peace by specific and practical methods, all our pacific professions are hollow and futile.

"We urge Catholics in the United States to stand on the side of the confident and the hopeful, to place their trust in God, to pray that the world not lead itself again into the moral and physical shambles of war, and to study earnestly and work faithfully for the peace of the world."—*Most Rev. J. M. McNamara, D. D., Auxiliary Bishop of Baltimore.*

"Christian Way to Peace"

The pamphlet titled above has just been reprinted and is available at N. C. W. C. headquarters, together with "Peace Statements of Recent Popes," "The Church and Peace Efforts," "Appeals for Peace of Pope Benedict XV and Pope Pius XI," and other pamphlets of current interest setting forth the Catholic viewpoint on this important subject.

"It is only through the reign of Christ that we can ever hope to have a happy state of society, in which all men will recognize one another as brothers, in which all nations will regard one another as component parts of an international league, whose fundamental principle it will be to concern itself with the promotion of the best temporal interests of its citizens, and cooperate with the Vicar of Him, Who was constituted by God Himself the head of another international league concerned with the spiritual and eternal interests of the same citizens. . . .

"Monarchies and republics are national; Christ's Kingdom is international, and there is no inconsistency in the same person being a citizen both of the nation, to which he yields civil allegiance, and of the Kingdom of Christ, coextensive with the world, to which he must pay spiritual fealty."—*Most Rev. John F. Noll, D.D., Bishop of Fort Wayne.*

"Permit me to ask you to help us build up the reign of Faith, of Charity, of Peace and of Social Justice; to restore the Faith to mankind; to help us place Christ before the world as our guide; to lead mankind of our own age and land from unhappiness and misery to resurrection and to spiritual prosperity; to help this great conference shape the new order that is slowly evolving and breathe the Catholic soul into it—to inform it with the Soul of Christ. To achieve this end the Church and Faith and Charity must speak before the world, must speak of peace and work and bread and of many other things."—*Most Reverend Joseph H. Schlarman, D.D., Bishop of Peoria.*

"A new, powerful and conquering enemy threatens Christ's Church in our day—it is an enemy not in the fields of morals or doctrine, but of politics—it is the enemy of extreme nationalism against which our gloriously reigning Pius XI has, on more than one occasion, warned the world. The intellectual foundations for this new and insidious threat against Christianity were laid, in the last century, by Hegel; his philosophy has been translated into political theory by Karl Marx, and into actuality by the protagonists of the Russian Revolution. No matter what name you give this new direction of political thought and action, whether you call it the communistic or the totalitarian state, no matter what differences may exist in different countries as this system works itself out into act, the philosophical basis is everywhere the same—the state is supreme."—*Most Reverend James H. Ryan, D.D., Rector, Catholic University of America, Bishop of Modra.*

April Study Topic—"World Problems *in* Relation *to* Family Life"

WITH this issue, CATHOLIC ACTION presents the seventh article of its 1934-35 series of study club discussions. These discussions, arranged by the N.C.W.C. Study Club Committee, deal generally with "The Family" and present, month by month, considerations of current and vital interest which call for Catholic Action in behalf of the family. Next month's topic: "The Family and Economic Life."

Part I: Considerations of Importance

THE relation of the family, and the Catholic family in particular, to world problems, when we consider their economic, social, moral and spiritual significance on each and every member of this unit, is of utmost importance. In view of the present dangers of war, both in Europe and in the Far East—and perhaps our share in them, and the subsequent influence upon family life, we may well quote a statement from an outstanding Catholic authority:

"Catholic responsibility for keeping our homes Christian can be fulfilled only by a national unity of Catholic forces. Legislation which threatens the Christian home may be successfully defeated here or there only to spring up again elsewhere. Not only is national organization essential but international cooperation is important."

Many of the problems of family life are closely related to world problems, particularly on account of the changes that have occurred during the past three decades affecting persons, ideas, and goods. These three factors in their international phases go far in influencing the life of the family today. Rapid transportation and rapid communication have brought about opportunities which turn national problems into world problems. Peoples know one another better. Means of communication are quicker. Standards of family life have now taken on international aspects and the standards of one nation affect, and are affected by, the standards of surrounding countries. The rapid interchange of ideas between nations, whether through radio, the cable or the press, has forced the family circle into a position of prominence with regard to the world's multifold problems. American homes are more concerned with foreign affairs today than ever before. The front pages of our great metropolitan dailies are indicative of this new awakening. American news agencies, particularly our Catholic international news medium—the *N. C. W. C. News Service*, have expanded their foreign staffs and contacts outside the United States to bring to the American hearth the news and views of other lands and peoples.

All this is a great factor in removing a selfishness which too often hems in a small family group and makes it fail to realize the oneness of men, their universal brotherhood and the great goal toward which all are striving. With geographical, social and religious barriers removed, the "little learning" we have concerning the "foreigner," whether he be Mexican, Chinese, German or Italian, can be increased and the foundation of international good will laid. Through a widespread knowledge of right and wrong in international matters, right conduct can be assured. The family unit can go far in best accomplishing this and we shall consequently be better able to do our part in avoiding strife and preserving the lasting peace which the Church desires.

As a result of this more intimate international relationship, what takes place in one country interests every other one. One phase is of importance. The world powers are rapidly industrializing themselves and drawing their populations from the open country into cities. The breakdown in family life is obvious here, as shown in comparative statistics of rural and urban communities where the divorce rate in the cities is shown to be more than twice as high as that in the rural sections. Sound national and international policy demands that a larger proportion of families live in rural sections than is the case at the present.

World problems bearing on questions of disarmament, mandates, reparations, tariffs, etc., seem at first sight to be altogether foreign to family life. In this connection let us quote from the Apostolic Letter on Unemployment issued by Pope Pius XI in 1931:

"And since the unbridled race for armaments is on the one hand the effect of rivalry among nations, and on the other, the cause of the withdrawal of enormous sums from the public wealth and hence not the smallest of contributors to the current extraordinary crisis, We cannot refrain from renewing on this subject the wise admonitions of Our Predecessors which thus far have not been heard."

No need to depict here the entangling relation between armament and war, between war and family breakdown, and the consequences following it.

The question of international tariffs and their intimate relation to family life is evident. Lower tariffs, between countries would, by increasing the buying power of and promoting friendly relations with foreign nations, create an expansion of markets for American goods with increased production and greater employment in our exporting industries. This would be an important step forward in the recovery of economic prosperity.

Understanding and cooperation along those international economic lines wherein family life is concerned, as has been pointed out by our present Pontiff, Pius XI, imply the establishment of sound economic policies by prudent pacts and institutions, and the application by all nations of the Christian principles of justice and charity to national policies. Let us quote from the encyclical, *Quadragesimo Anno*:

"All those versed in social matters demand a rationalization of economic life which will introduce sound and true order. But this order, which We ourselves desire and make every effort to promote, will necessarily be quite faulty and imperfect, unless all man's activities harmoniously unite to imitate and, as far as is humanly possible, attain the marvelous unity of the divine plan."

This unity is to be attained not merely in the domestic, economic and social relations of the individual nation, but in international relations as well.

Since we are members of a Universal Church we can learn from the richness of her teachings the obligation that we have to "all nations" and whom the Apostles were instructed to teach. Christian brotherhood moves out through various circles from the little family circle into the large international sphere which embraces all mankind. It is only when we visualize "our neighbor" in the latter aspect that we can work effectively to establish the Peace of Christ in the Kingdom of Christ.

Part II: Family Cooperation in Catholic World Movements

WE REALIZE the great need today for Catholic international groups to work together in solving such questions when we reflect that there are now organized non-Catholic societies whose programs are a far cry from that

laid down by the Church to maintain the home and the dignity of mankind. There is a great need for action on the part of Catholic lay organizations here and abroad to offset the false individualism of the age by the leaven of Christian teaching regarding the sacredness of marriage and the dignity of motherhood. Many of the international and national Catholic groups concern themselves directly with the safeguarding of family life and deserve our full-hearted cooperation. Among such groups may be mentioned the International Union of Catholic Women's Leagues, whose study commissions have devoted years to the analyses of the problems of women, particularly in their relationship to family life, not only in the family itself, but in the protection of the interests of the family in industry and other fields; and the International Congress on Family Life, which tries to meet annually, presenting a program which touches all of the many-sided interests of the family. Other congresses have consistently devoted sessions to the study of the family problems: The International Congress of Catholic Charities, the International Congress of Mental Hygiene, the International Film Congress and the International Press Convention.

In our own country the National Catholic Welfare Conference includes in its Department of Social Action a Family Life Bureau. The National Council of Catholic Women and the National Council of Catholic Men, through their affiliated organizations, have developed a far-reaching program for the study of family problems, education for parenthood, and particularly through study and analysis of legislation have safeguarded the interests of the family in the country as a whole. The discussions and resolutions which are an essential part of their annual conventions set forth the highest ideals and standards with regard to family life.

In addition to these, the National Conference of Catholic Charities, the Confraternity of Christian Doctrine, the Catholic Instruction League, the Catholic Conference on Family Life, with its regional conferences, contribute their share to the great program.

More active interest should be taken in these and other assemblies of Catholic representatives from various countries. Their deliberations go far to offset the forces tending to destroy the home and help preserve the foundation upon which true civilization is built—the Christian family. There is a great need today in the millions of Catholic homes for an understanding of things outside our own hearth—an understanding of international good will which will go far in bringing "Peace on earth to men of good will."

Only by study and action regarding world problems can war be averted and peace secured. Only by these two means can family life be kept whole. We are still close enough to the World War to see the harrowing effects it has had and still has on family life throughout the nation. The emphatic point here is that we should first seek out and correct the underlying causes of war, and second, seek out and create means of settling peacefully and without war the particular conflicts that might lead to war.

Part III: Our Duties as Catholic Citizens

AS CATHOLIC citizens of a democratic government, members of families in this country have a greater responsibility than have others in understanding that peace and its problems are to be considered as resolvable not only by government officials, but by decisions and actions of whole peoples. Upon all citizens falls the burden of war. But if Catholic citizens, inspired by charity and justice, exert the influence of their Catholic teaching and are able to keep cool in the midst of lying propaganda, they will more effectually prevent war and settle conflicts than will diplomats.

If we would understand more thoroughly the relation of world problems to family life—to its security; its development and its sanctity—we must resolve to study and realize all that these relations imply. It is only by doing so and by doing all in our power to promote international peace that we can have a Christian international life, a Christian national life and a Christian family life.

If this family life is to be preserved, then we must perform several duties that lie before us. Our duty to help keep the peace, means a duty to use all the means that seem feasible to that end. Preoccupied as we are now in the United States with economic recovery here at home, we cannot, either for short-time interests or long-time welfare, allow this national duty to go unfulfilled.

We need training in the meaning of human brotherhood. How often do we encounter prejudices against this or that country, this or that people, and refusal to give any of them credit for any good whatsoever. This is not Christian any more than it is common sense. Prejudices are hard to fight but they must be fought. The 1919 Pastoral Letter of the Archbishops and Bishops of the United States urged that, as a final means of preventing war, the war issue be brought in some form to the people themselves so that they in calmness might decide after diplomats had had their say. Nationalistic prejudices in a world of brothers form one of the gravest and most unreasoning barriers to world peace.

But the greatest need of all is for the world to become Catholic-minded. This does not mean only a formal allegiance to the Faith or a partial practice of the Faith, but a *thinking* with the Church and a *molding* of our lives—individual and social—to the laws of God revealed in nature and the law of universal brotherhood in Christ.

Part IV: Suggestions for Family Catholic Action

IF WE would promote peace, and incidentally better family life through Catholic Action, the first requisite is an intelligent preparation for doing it. Catholic groups of both laity and clergy, realizing that education and action are the primary essentials in this movement, can go far in forming an alert, effective, Catholic opinion on international matters and our obligations, as followers of the Prince of Peace, in relation to them.

Since we are the possessors of an international Faith, knowing neither racial nor national barriers, we are especially obligated to help in the solution of world problems which, left unsolved, work irreparable havoc on the economic, social and moral life of all. This solution can come only through: firstly, a full understanding of what should be done; and, secondly, a consistent, organized plan in doing it. These are imperative if we are earnestly seeking to "see God," the promise to the peacemakers.

We would have Catholics in the United States do more than their numerical part to ward off another war in the world. More than our American citizenship is here involved; rather our American citizenship, lifted to the plane of a religious obligation and permeated with the love of God and man, calls upon us to act.

In the pamphlet, "The Christian Way to Peace," issued by the Joint Peace Committee of the N. C. W. C., we find five suggestions for organization programs which can be recommended to lay groups: 1. Lectures and discussion on international problems; 2. Reading and reporting on the Catholic Association for International Peace's pamphlets and other literature on world questions; 3. Formation of study clubs in parishes and within Catholic organizations; 4. Study of international news in the Catholic and secular press; and 5. Definite plans to put a peace program into effect.

As an additional approach to this "vast and glorious field" of Catholic Action, as Pope Pius XI termed working for world peace, we recommend also the following suggestions for lay groups as first steps in promoting "Peace on Earth": 1. Dissemination of Catholic literature on international affairs among members, in Catholic, public and college libraries and among Catholic and non-Catholic leaders in the community; 2. Support of specific measures of promoting world peace in accord with the social teaching of the Church; 3. Study of material found in such magazines as CATHOLIC ACTION and *The Catholic Family Monthly;* 4. Cooperation with the Catholic Association for International Peace.

NOTES *of the* N.C.C.W. *and* ITS AFFILIATES

Scranton Council Has 40,000 Members

Less than a year old, the Scranton Diocesan Council has developed a splendid diocesan-wide program. Certain features of its activities have been mentioned in CATHOLIC ACTION from time to time.

At a meeting of the executive board held March 10 in Scranton, the many splendid reports and announcements indicate that this youngest diocesan council bids fair to become one of the N. C. C. W.'s most active units.

Mrs. E. W. Prophet, of Forty Fort, diocesan chairman of organization, reported a total membership of 40,000. Mrs. Thomas Quinn,, treasurer and chairman of the budget committee which is working out a definite budget for the operation of the council, reported the progress made.

A drive in the interest of CATHOLIC ACTION will be instituted soon under the direction of the deanery treasurers.

During the months of April and May, Miss M. Pauline Casey, member of the board of the national council, and president of the Scranton Diocesan Council, will make an official visit to each deanery within the diocese. The deanery meetings are scheduled as follows: April 7, Carbondale; April 25, Hazleton; May 5, Kingston; May 7, Stroudsburg; and May 12, Susquehanna.

Word has just reached national headquarters that the council will open permanent headquarters in Scranton early in April.

Bishop Kelley Lectures on Mexico

The widespread interest of council members throughout the country in the religious persecution in Mexico is attested to by the many letters asking for literature for reading and study from individual Catholic women and from affiliated organizations. The president of the Tulsa Deanery of the Oklahoma City-Tulsa Diocesan Council writes:

"Your appeal was read at our deanery meeting attended by 200 women, and in our local woman's club and more tangibly responded to by our recent order for 100 copies of your pamphlet, *The Church in Mexico Protests*, which we hope will be only the beginning of a demand for it. . . . The notes on the Mexican persecution are arousing much comment, and we have arranged for a lecture by a noted speaker on the Mexican question."

A subsequent letter from Mrs. Stevens states: "Bishop Francis C. Kelley gave a most illuminating lecture here last night on his new book, *Blood-drenched Altars in Mexico*, soon to come off the press. In spite of a hostile press, it was heard by some prominent non-Catholics and a good many of our own people. Bishop Kelley has made a special study of Mexico for 20 years and is intimately acquainted with its every aspect. The lecture was sponsored by the Cathedral Woman's Club."

Through the generosity of Bishop Kelley, national headquarters was able to send to each of its affiliated organizations a pamphlet containing a chapter from His Excellency's book mentioned above. The pamphlet was enclosed with the April issue of the *Monthly Message to Affiliated Organizations.*

Women's Bureau Aids N.C.C.W. Committee

The splendid cooperation of the Women's Bureau of the U. S. Department of Labor has greatly aided the work of the Committee on Industrial Problems of the National Council of Catholic Women.

Through its offices, the members of the committee are furnished various bulletins and reports which indicate the existing conditions among women in industry and the remedial work being carried on to benefit them.

San Francisco Club Observes Silver Jubilee

Marking the twenty-fifth anniversary of the organization of the Catholic Professional Women's Club of San Francisco and its silver jubilee, a dinner was given on March 4, under the chairmanship of its president, Miss Ethel Davis.

The Most Reverend John J. Mitty, Archbishop of San Francisco, felicitated the members on their accomplishments, particularly on the aim and purpose of the club in helping to permeate their various professions and the lives of those with whom they come in contact with truly Christian principles, stressing the value and permanency of the intangible and invisible things of the spirit as compared with the material accomplishments.

His Honor Mayor Rossi offered congratulations upon the attainments and services of the organization for the community and for Catholicism.

Medal of Honor was conferred upon Mrs. Wilberforce Williams in recognition of her outstanding work in Catholic Action particularly in connection with Catholic Girl Scout activities.

Brother Leo, of St. Mary's College, addressed the gathering, comparing the struggles and success of the club with "The Bridge the Boy Built" across the Rhone at Avignon.

The Catholic Business and Professional Women's Club has been affiliated with the National Council of Catholic Women since its organization fourteen years ago.

Las Vegas Unit Studies History of Church in New Mexico

Many local groups affiliated with the National Council of Catholic Women have prepared, from material available to them, outlines for the study of subjects which have a particular appeal in their community. The Catholic Woman's Study Club, of Las Vegas, N. Mex., has completed the study of the history of the Catholic Church in New Mexico. An article on the subject, discussion points and bibliography were prepared by certain members of the group. This is an encouraging development of the Catholic adult education movement.

Work in Nevada Aided by Bishop Gorman

Members of the N. C. C. W. in sections removed from the large population centers, will be especially interested in the following excerpt from a letter from Mrs. J. F. Shaughnessy, president of the Carson City Deanery, Reno Diocesan Council of Catholic Women:

"Catholics throughout the state, though many miles apart, are very greatly interested in the work. This, with the splendid assistance of Bishop Gorman and the clergy, makes the work most interesting and gratifying.

"Our beloved Bishop Gorman attends all deanery meetings, which gives impetus and inspiration to our attempts. I feel that my small share in the important work of the council is the greatest privilege I have ever experienced. It is so satisfying to help though ever so little in God's work. . . ."

Nebraska Member Anxious to Affiliate Mission Groups

Of equal interest is a letter from Mrs. E. J. Brady, of McCook, Nebr. She says in part:

"February 22, my husband having a holiday, we drove

some 225 miles to visit the outlying towns of the deanery. In some places, there were only a dozen or two dozen families. In most cases one priest serves three or four towns, sometimes driving 80 miles or more to say Mass. Would it be possible to affiliate the "missions," as we term them in this region—those served by one pastor, as a federation? In that way there would be more likelihood of appealing to the tiny churches."

Obstacles Encountered in La Crosse Diocese

A recent letter from the Diocese of La Crosse indicates the great sacrifices made by members of the council in localities where the inclement weather is such a factor in attendance at meeting. The letter reads in part:

"Two weeks ago a meeting was scheduled for one of the deaneries. Several of us started out in due time to get to the meeting at 1:30. Before reaching our destination we saw the fruitlessness of our efforts. La Crosse is protected by bluffs and we do not get as much snow as other places. We had gone over a hundred miles and hated to turn back, but couldn't possibly get through. When we had shoveled for almost two hours and had gone only an additional half mile we managed to turn around and start back. . . . There are disheartening features, of course, but these are usually offset by some encouraging results."

A meeting at Tomah, when St. Mary's parish unit of the La Crosse Diocesan Council was formerly brought into being, was addressed by Rev. John Brudermanns, pastor, Mrs. L. W. Ender, Mrs. A. E. Blaschke, and Mrs. Henry F. Kane, of La Crosse, officers of the diocesan council. All speakers emphasized the need of cooperation on the part of every Catholic woman in the parish in order that the program so auspiciously launched might be carried out successfully.

St. Augustine Council Distributes Mass Directory

A service to the community which might well be emulated in every part of the country is the Mass directory prepared and distributed by St. Augustine Diocesan Council of Catholic Women. Each pastor has been given one and hotels, bus and railroad stations have been supplied. The directory is an invaluable aid to vacationists and visitors.

The council is at present engaged in an effort to secure throughout the diocese the *Tre Ore* observance. The success in other dioceses should prove an incentive to the group in St. Augustine as well as other diocesan councils working toward this end.

The annual convention will be held at Jacksonville, April 23 to 25. The arrangements are under the chairmanship of Mrs. G. H. McIntyre.

Example of Effective Cooperation

Many evidences reach headquarters of the fine cooperation of its diocesan groups. In response to a request from Mrs. Gertrude Madigan, whose column appears weekly through the *N. C. W. C. News Service* in the diocesan papers throughout the country, headquarters was asked to assist a young lady, recently arrived in Los Angeles from Switzerland, in making Catholic contacts. The national office contacted the Los Angeles and San Diego Diocesan Council of Catholic Women and immediately came a reply from Mrs. Zita W. Hayden, executive secretary, stating:

"We called the pastor of the parish in which the young lady is located. He stated that she had not registered in any way with the parish, but that he was happy to have her name and would call on her inviting her to the sodality meetings. We have also given her name to a representative of the Young Ladies' Institute who will call upon her and invite her to their next open social gathering. We have written to her welcoming her in the name of the council assuring her that we are at her service."

N.C.C.W.'s 15th ANNUAL CONVENTION

Fort Wayne, Indiana—November 17-20, 1935

THE central geographical location of the convention city should prove a great factor in promoting attendance at this meeting.

At the suggestion of His Excellency, the Most Reverend John F. Noll, Bishop of Fort Wayne, and chairman of the N.C.W.C. Lay Organizations Department, the dates were set to follow the annual meeting of the bishops of the United States at Catholic University in Washington, D. C., in order that the western and midwestern bishops might attend the council's convention on their way home.

Several affiliated organizations have already appointed their delegates.

Members of the council are urged to bear the dates in mind in order that no other plans may conflict with their attendance.

Welfare Bills Discussed by Pennsylvania Groups

The welfare bills before the Pennsylvania State Legislature have been studied by the Civics Committee of the Catholic Woman's Club, of York, Pa., under the chairmanship of Mrs. Charles Maguire. Representatives of the Catholic Charities, St. Vincent de Paul Society, and the local Knights of Columbus attended the first meeting and expect to continue participation.

Boise Diocese Boasts Study Club Record

Mrs. F. C. Hummel, president of the Idaho State Council of Catholic Women, reports that they now have a study club in every parish of the Boise Diocese. The groups throughout the state were recently addressed by Miss Miriam Marks, executive secretary of the Confraternity of Christian Doctrine.

Cincinnati Club Members Study Legislation

Meeting the challenge of the pressing problems of the day, the Catholic Women's Club of Cincinnati has organized, with Mrs. Clarence Denning as chairman, a new group for the study of legislative problems. The interest and enthusiasm of the one hundred persons attending the organization meeting held at the club house recently exceeded by far the expectations of those who, believing in the need for an informed membership on the vital issues of the day, called the session.

Rt. Rev. Msgr. R. Marcellus Wagner, chaplain of the club and president of the National Conference of Catholic Charities, addressed a subsequent meeting on the social security bill.

Ohio Leads in D. of I. Study Club Work

Responses from 17 states to a questionnaire recently sent out by the National Circle, Daughters of Isabella, in connection with a nation-wide survey of study clubs within its circles indicated a total of 58 clubs, Ohio leading with 9. The subjects varied considerably, religious and cultural subjects as well as current events being included in the list.

Lending Libraries and Book Shelves

(*Continued from page* 15)

Christmas, where orders for Christmas gifts of these books and subscriptions to magazines are taken.

Within the last few months inquiries have come from one of the dioceses of the extreme northeastern part of the country for aid in furnishing Catholic book shelves in the public library. In such cases the experience of some of the very active diocesan councils has been of great help to national headquarters in meeting such requests.

The temptation is great to relate other instances of Catholic women's activities in this field of creating and sponsoring Catholic lending libraries or book shelves in public libraries. The N. C. C. W. is a clearing house for activities of Catholic women in this as well as other fields. Hence, the N. C. C. W. will be glad to put those interested in this phase of Catholic work in touch with those who have successfully inaugurated these libraries. Especially will N. C. C. W. gladly receive communications from those who have undertaken this phase of the work of the apostolate.

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